their wealth and lives the most fearful and least destructive is thunder or fire clouds or roaring wind and shaking earth. The long peals of rolling thunder and the frightful crack preceding the fall of celestial fire are such imposing things as to have been for centuries accepted as signs of divine wrath and of impressing the ignorant with the feeling that heaven was warring against earth.

PROGRESS OF ALCHEMY. There is no doubt but that the ancients knew of and used electricity in many ways. The horse of Tiberius at Rhodes threw off sparks when rubbed by the hand; the father of Theodoric could produce sparks from his own body, and the ancients in several countries used certain vines to surround their houses with in order to prevent what they termed thunder strokes. Ancient casts and records show the roofs of houses armed with the pointed blades of swords to divert the lightning stroke. The priests of the Etruscan divinities possessed the secret of making Jupiter, the thunderer, descend to the earth. Numa was the possessor of scientific secrets that enabled him to gather lightning from the

attempted to imitate and was destroyed. What were the effects generally on the human mind in the infancy of science when it was cherished by men of jealous habits so contrary to the liberal philosophy of the present day, which finds its noblest gratification in the duty of impart-

heavens and produce violent forms of

electric discharges which Tullus Hostilius

ing its treasures and its discoveries? If any one can remain skeptical regarding these facts he may convince himself by the Inalogy displayed in the progress of alchemy prior to the rise of true chemistry. We have here a type of the empirical manner in which the sciences were studied, cultivated and fostered in ancient temples. The priests searched after and sometimes produced astonishing phenomena; but neglecting the theory of the processes, and preserving no record of the means employed, they rarely succeeded twice in the same results. Their great object was to conceal the processes and retain exclusive possession of their secrets. But what is now less valued than their labors, or less known than their discoveries?

It is difficult to cite an example more ancient than a hundred years back. A prince, San Severo, occupied himself with some success in chemical experiments in Naples; for example, he had obtained the secret of penetrating marble with colors in such a manner that in cutting plates from it each newly exposed surface presented a repetition of the colored figures designed on the exterior. In 1761 he exposed human skulls to the influence of various reactives, and subsequently to the heat of a glass-blower's furnace, but kept so careless an account of the processes that from his own acknowledgment he could not hope to arrive at the same result a second time. The product of the last mentioned experiment was a vapor, or gas, which became illuminated at the approach of flame and burned several months in succession without any apparent dissolution of the materials. The parts lost by evaporation were more than replaced by the combination of oxygen during the combustion.

San Severo imagined that he had found the secret of the inextinguishable lamps, but he would not divulge the process, lest the vault in which the princes of his famfly were inhumed should be deprived of the distinguishing mark with which he hoped to honor it-namely, that of being lighted by an everlasting lamp. Had he labored like a philosopher of the present day the name of San Severo would have been linked to the important discovery of the existence of phosphorus in bones in a gaseous form that caused the phenomena he obtained. But he operated like a thaumaturgist, and his name is forgotten with his works, while science gives honor to Gahn and Scheele, who eight years later, in 1769, established the fact and published the process by which phosphorus might be eliminated from bones.

Thus knowledge, straightened in action, was concentrated in a small number of individuals; deposited in books, written in hieroglyphics, or in characters legible only to the adepts, and the obscurity of which was further increased by the figurative style of the second language. Sometimes even the facts were only committed to memory by the priests, and transmitted by oral tradition from generation to generation. They were thus rendered inaccesible to the community, because philosophy and chemistry, being destined to serve as a particular object, were scarcely heard of beyoud the precincts of the temples; while the development of their secrets involved the unveiling of the religious mysteries.

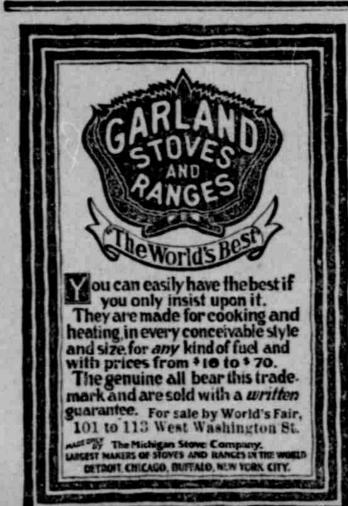
The doctrines of thaumaturgists were reduced, by degrees, to a collection of processes, which were liable to be lost as soon as they were not habitually practiced. There existed no scientific bond by the means of which one science preserves and advances another; and thus the ill-combined doctrines were destined to become obscure, and finally to be extinguished, leaving behind them only the incoherent vestiges of ill-understood and ill-executed processes. WISE DAUGHTERS.

To say that chemistry and astronomy owe their birth to alchemy and astrology, and are thus the wise daughters of foolish mothers, is to judge falsely of the progression of the human mind.

One child, Astronomy, gazes on the stars as they shine in the heavens, without imagining that they possess any influence over the course of events passing on earth; the other. Chemistry, admires the color and the brilliancy of a piece of gold or silver, and, if it is not misled, will no more imagine that it is in the range of art to fabricate a metal than to create a piece of wood or a flint.

But when a people acquainted only with the native gold deposited in their rivers saw this metal extracted from a body displaying no outward indication of its presence the belief was natural that various substances were capable of being transmuted into gold by means of a peculiar process, of which a few superior beings alone possessed the secret. The knowledge of such a wonderful art being passionately desired by the avaricious caused attempts and inquiries to be multiplied and brought to bear on all the metals, on all the minerals and on all the various bodies in nature, and thus alchemy arose out of the ignorance of true

science. From the observance of the stars the return of the seasons and several meteorological phenomena were predicted by the priest. He regulated agricultural labors in a rational manner, and foretold its probable



success with tolerable exactness. The ignorant men, therefore, under his direction, set no bounds in their own minds to the power of science, and doubted not that the futurity of the moral world, as well as that of the physical, was to be read in the face of the starry heavens. In this mistaken idea they were not undeceived by the priest, and from the remotest times astrology has held a place among the sacred sciences, and over a portion of Asia it still preserves the empire which it long exercised over the

Toward the end of the seventeenth century the French astronomers learned with surprise that there existed in Siam a mode of calculating eclipses by successive additions, worked upon numbers in arbitrary appearances. The key to this method had been long lost by those who made use of it. Perhaps, indeed, it never was possessed by them, the inventor having applied his genius to the construction of an instrument infallible in its results, while he refused to reveal the principle of its action. However that may be, let us suppose a similar feeling to actuate the philosophers who operated before the eyes of the people, in ancient Asia, in Egypt and even in civilized

With the air of numbers combined according to the principles of a hidden science it may be seen that they arrived at prognostications and uttered predictions which nature could not fail to verify on the day and at the moment indicated. Forced to attribute to these numbers the property, which, in fact, they possess, of producing correct predictions, how could the ignorant man refrain from ascribing to them other properties, and apparently not more marvelous qualities? He demanded from them, as from the course of the stars which they served to measure, revelations of the future. and consulted the Babylonish numbers with respect to his fate in life, as well as the nature and the moment of its termina-

PROPERTIES OF NUMBERS. It is not without interest to observe how the theory of the mysterious properties of numbers pervades, in the same manner as in astronomical allegories, the instructions of magic. We are told that among the spirits of darkness the magicians enumerated seventy-two princes (six multiplied by twelve) and 7,405,926 demons of inferior rank. This last apparently absurd number is the product of six multiplied by 1,234,321. Is it necessary to draw observation to the fact that 1,234,321, taking it right and left, gives the four numbers constituting the mysterious Tetractys of Pythagoras and of Plato? The divining rod naturally shares the

miraculous fame of numbers, and the Rhabdomantic art, or divination with the divining rod, was held in honor wherever variously marked pieces of wood served as arithmetical machines. Very complicated calculations were made with pieces of wood by the Khivans, who were much inclined to believe in the Rhabdomantic art. It has been truly remarked that ignorance almost universally places error at the side of that which appears miraculous. By local applications medicine has often allayed, and even prevented, the return of pain in limb. But the physicians belonging to the sacred caste led the multitude to believe that the efficacy of the remedy depended entirely on the hand

that administered it, and which alone could imbue it with its healing virtue. In consequence of the belief in this doctrine, the charlatan was supposed by the credulous to impart to these beneficial substances not only the power of curing existing diseases but the influence of preserving them from those which were likely to occur in the future. From this successful application of local remedies sprang the belief of the supernatural properties assigned to amulets or talismans. Here controversy again played a part. Figures borrowed from it are traced on many of these amulets. The most celebrated, the Abraxas, which is said to derive its virtue from the chief of the good geni, simply expressed the numbers of the days of the year.

Faith in talismans survived the ancient forms of worship. Even under the dominion of Christianity an unenlightened plety tended to foster it. It is related by M. Tiedmann that three Agnus Dei, with verses expressing their magical virtues, were sent to the Emperor of Constantinople by Pope Urban V. After such an instance can one blame the ignorant who put their faith in talismans of the magicians? Wherein lies the difference, except in the mode of consecration?

USELESS FORMULARIES. In the hands of men who either have never been in the possession of, or who have had no knowledge of hieroglyphics or of sacred language and characters, the greater portion of the magical formularies became useless; yet, nevertheless, though they had ceased to be comprehended, the remembrance of their powers was not forgotten. Even when meaning was no longer attached to the terms mysteriously recited, or those graven on stones, or writen on parchment, perhaps a greater reverence was conceded to them because their origin and the measure of their real virtue were not

It is thus that errors arise and become extended. The Hindoos affirm that "each letter is governed by an angel, an emanation of the virtue of God's omnipotence," and these angels are represented by the letters which compose the oration, or form of incantation, by which miracles are to be wrought. With that facility, aided by such a doctrine, has the impostor been able to defraud the credulous in the sale of amulets-some composed of letters expressing a vow or a prayer, some inscribed with strange or absurdly grouped figures, their efficacy, indeed, becoming greater in proportion to the complicated and extraordinary aspect of the writing.

A missionary having written a vocabulary of the native language in Louisiana, frequently referred to it in order to answer the questions of those who addressed him. The natives believed this paper to be a spirit which communicated to the missionary all his knowledge.

The Nadoessis are, though able to count, ignorant of ciphers. Carver, opening a book before them, told them exactly how many pages there were between the beginning and the page which he showed them. They immediately concluded that the book was a spirit which dictated answers to the

traveler. The Runic letters were numbered with other magical agents so soon as this species of writing was lost to the vulgar. An algebraic formulary would be similarly regarded by the superstitious if they beheld an undeniable solution to questions apparently widely different, furnished by its aid, and in which they could not discern the point common to all, which the science has seized upon.

Causes, with respect to the nature of which men have always been profoundly ignorant, have exerted, and continue to exert, an influence over their existence.

A. HERRMANN. THIS MAN HAS NERVE.

The Courage of a Western Detective Who Never Killed a Man.

Portland Oregonian. Until the discovery of the Sayres murder monopolized the attention of Portland's detective force yesterday, the members thereof were interested in the plucky capture of an assassin at Seattle by detective Cudihee, of that city. Cudihee is very well and favorably known in local police circles, having visited here several times on professional business, and there are also in Portland several nonofficial persons who are qualifled by long acquaintance with him to give intelligent testimony as to his value as a man hunter. It was one of the latter who talked about him last evening in this way: "Cudihee's police training was received in a school from which no coward or block-head could graduate with honor. It was in eadville. Col., that he first donned a star, and he wore it through the most troublous eriod of that great and wicked mining amo's history. When silver was first dis-Leadville, Col., that he first donned a star, and he wore it through the most troublous There is a vein of superstition in every period of that great and wicked mining woman, and it shows itself in even the

covered there, in 1878, nearly all the thugs and thieves in the West, and many of the worst characters of the East, started for the new Eldorado, and when the town was a year old its rulers were desperadoes. Theirs was a reign of terror, and it naturally resulted in the organization of a law-and-order party by the respectable element. The new party got control of the municipal government, and at once began purging the camp of its rowdies. A large force of picked men was enlisted, and Ed Cudihee was one of the first volunteers accepted. Then began the cleaning-out process. Hardly a day passed without a policeman shooting a thug or being shot by one. The chief was assassinated by a bully, who rode away and escaped, and the dead man's official shoes were immediately filled by the next in command, and Cudihee was raised from the ranks to a captaincy. The war was continued until decency triumphed, and Cudihee was finally elevated to the city marshalship. He literally fought his way to the place, for in every dangerous duty he was at the front.

"He has told me that he never killed a man, and I know that he has frequently refrained from taking human life when a less courageous or cool-headed man in his place would have shot to kill, and his repdesperado surrender quietly to him who would not have voluntarily succumbed to any other member of the force. Cudihee's conduct in that Seattle affair reminded me of an almost similar incident in which he figured, and of which I was an eyewitness. It happened in 1883, when Cudihee was a captain. A big and burly Irishman, while frenzied by drink, shot a man in a saloon, and was the sole living occupant of the place when Cudihee and one of his officers arrived. He was standing over his victim and brandishing his revolver when Cudihee entered the door, and when the murderer looked up and saw the police uniform, he pointed the pistol directly at that part of it which covered the wearer's heart, and shouted: 'If you come near me, I'll kill you!" Cudihee did not stop, did not even falter, but, holding out his empty hands, continued advancing, gazing steadily at the eyes of the desperate man as he did so. There was something in that gaze that seemed to fascinate, or perhaps the mur-derer was overwhelmed with astonishment at the fearlessness of the advancing officer. At any rate, the trigger was not pulled, and Cudihee, quietly saying, 'I want that,' wrenched the weapon from the still ex-tended hand, and in an instant had the big "That was the greatest exhibition of

cool courage I ever saw in my life. When Cudihee entered the door of the saloon the murderer was standing about a dozen yards away from him, and fully twelve seconds were consumed in his slow and deliberate advance to the muzzle of the pistol aimed at his breast."

OFFERINGS OF THE POETS.

A Silver Lining. (Seen from his office window.) The leaden skies are pierced by spearlike

And creaking signs make music faintly drear: The wind moans, wailing as the wit-lorn

Lear; Keen, slanting darts besiege my window-

I lift my eyes up from the ledger's train Of sprawling figures-spidery and queer-And presto! Suddenly my day grows clear. Forgot alike are weather, loss and gain. For in a swirl of wind-blown draperies, Some rain-plashed violets upon her breast, Her Gainsborough hat tip-tilted by the

Comes fluttering by-The Girl I Love the A-dream, I see her cross the shining street.

You bring-and take-my sunshine with you, sweet! Hamilton, O. -Stella Weiler When Peace Is Born. After the travail of the night,

Its hours of terror and of pain, A little soul, in robes of white, Against my yearning breast is lain; I hold it in a warm embrace. And lay light kisses on its face: I say to it: "The pain was dear, The sorrow sweet that brought thee

Through weary hours of doubt and pain We struggle long to greet the morn, And see the light of hope again Through tear-wet eyes when Peace is

The whirlwind and the tempest past, We hear the still, small voice at last," And say to Peace: "The pain was dear. The sorrow sweet that brought thee

Rockville, Ind. -Juliet V. Strauss. Contrast. In russet flocks the dead leaves fly From boughs which yet are green:

Down dull ravines the chill winds sigh To golden slopes between. Thro' sombre nights the skies hang dark 'Twixt days of dazzling blue: So loss and discord come to mark

The strains which echo true. New Albany, Ind. -Emma Carleton. "The Ripened Leaves." Said the leaves upon the branches One sunny autumn day: "We've finished all our work, and now We can no longer stay. So our gowns of red and yellow.

And our sober cloaks of brown,

Must be worn before the frost comes,

And we go rustling down. With the birds that built their nests. Beneath our green umbrellas. And the squirrels that were our guests. But we cannot wait for winter, For we do not care for snow, When we hear the wild northwesters

"But we hold our heads up bravely Unto the very last, And shine in pomp and splendor As away we flutter fast. In the mellow autumn noontide We kiss and say good-bye, And through the naked branches. Then may children see the sky.' Margaret E. Sangster, in Harper's Young

We loose our clasp and go.

The Awkward Kiss. I had a loving kiss to-day. 'Twas from a pretty miss. But, whisper, "miss" was ten months old. So 'twas an awkward kiss.

The kiss was made of baby breath. Half-puckered lips-some drool; Ah, little awkward amateur. You need a kissing school.

But never mind, you'll fast improve When you're a bigger miss; Some few years hence you'll give "some A scientific kiss.

A kiss that will to mem'ry cling And life's waste places bless; A kiss warm, welling from the heart, To seal a whispered "yes"-

But, tut, tut. Old grandpapa's Recalling youthful bliss, Till he sees grandma still a girl-Through baby's awkward kiss. -Boston Transcript.

Old Ironsides. Ay, tear her tattered ensign down! Long has it waved on high, And many an eye has danced to see That banner in the sky; Beneath it rung the battle shout And burst the cannon's roar;

Shall sweep the clouds no more!

The meteor of the ocean air

Her deck, once red with heroes' blood, Where knelt the vanquished foe. When winds were hurrying o'er the flood And waves were white below, No more shall feel the victor's tread Or know the conquered knee; The harpies of the shore shall pluck The eagle of the sea!

Oh, better that her shattered hulk Should sink beneath the wave! er thunders shocks the mighty deep, And there should be her grave! Nail to her mast her holy flag. Set every threadbare sail, And give her to the god of storms, The lightning and the gale. -Oliver Wendell Holmes.

> From the Infinite Book. She gave him a rose, And he smiled as the blest; Is it fair to suppose It was romance-or jest?

Does it fade in his breast A dear token-who knows? Not a hint of the rest-But-she gave him a rose. -Chicago Times,

Old Sayings.

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pected occasions. Here are the old saying regarding the lucky days of the week that have some influence on the doings of per-haps five women out of ten: Cut your nails on Monday, cut them for news; cut them on Tuesday, a new pair of shoes; cut them on Wednesday, cut them for health; cut them on Thursday, cut them for wealth; ATKINS E. C. & CO., Manufacturers and CUT, BAND and all other Belting, Emery Wheels and SAWS Mill Supplies. cut them on Friday, cut them for woe;

cut them on Saturday, a journey you'll go; cut them on Sunday, you'll cut them for evil, for all the next week you'll be ruled by the devil. Marry Monday, for wealth; marry Tuesday, for health; marry Wednes-day, the best day of all; marry Thursday, for crosses; marry Friday, for losses; mar-ry Saturday, no luck at all. Born on a Monday, fair of face; born on a Tuesday, full of God's grace; born on a Wednesday full of God's grace; born on a Wednesday, merry and glad; born on a Thursday, sour and sad; born on a Friday, Godly given; born on a Saturday, work for a living; born on a Sunday, never shall want; so there's the week and end on't. Sneeze on Monday, you sneeze for danger; sneeze on a Tuesday, you'll kiss a stranger; sneeze on a Wednesday, you sneeze for a letter; sneeze on a Thursday, for something bet-ter; sneeze on a Friday, you sneeze for sorrow; sneeze on a Saturday, your sweetheart to-morrow; sneeze on a Sunday, your safety seek-the devil will have you the whole of the week.

BANQUETING WITH LI.

(Concluded from Ninth Page.) fat-tailed sheep of north China. There is no country in the world where so many fowls are eaten, and there are chicken farms, duck farms and goose farms here. There are duck villages in south China and goose boats, which carry a thousand of these hissing birds along the lowlands of the river and stop for them to get off upon the mud flats and fatten on the worms and snails which they find there. In every Chinese city you will find stores which do nothing but sell smoked ducks and geese, and they have a way of drying ducks in the sun and of salting them so that they will keep like we keep ham. I see many duck peddlers going through the cities carrying a bushel or so of these dried ducks in baskets swung from the two ends of a pole which rests across their shoulders, and I have ridden on boats filled with live ducks and geese going from one side of the river to the other. A great many other fowls are artificially hatched, and the experience of ages is shown in the skill with which they raise fowl.

VALUABLE OLD EGGS. Speaking of curious food, the Chinese are fond of eggs about one hundred years old, and old eggs here are worth about as much as old wine is in America. They have a way of burying the eggs, and it takes about thirty days to render a pickied egg fit to eat. Some of the old eggs have become as black as ink, and one of the favorite dishes for the sick is made up of eggs which are preserved in jars of red clay and salt water. The Chinese seldom eat soft-boiled eggs, and it is the regular custom to serve hardboiled eggs at birthday celebrations. I have seen no dogs, rats or cats in Tien-Tsin, though I have no doubt that some of the very poor eat them, and I was told the other day that rat flesh is often eaten by old women as a hair restorative.

As to the cooking, this dinner of Li Hung Chang's was as well cooked and served as any dinner ever given at the White House. The Chinese chef, after a few lessons in foreign cooking, surpasses the French, and they have the best of taste in table decoration. It is much easier to give a big dinner here than in the United States. A high-priced cook might cost you perhaps \$20 in silver or \$10 in gold a month, and he would board himself. For such a sum you would get a man who would take entire charge of a diplomatic dinner, and who would serve you the finest of everything, from soup to dessert. Your bills for the same would be about one-third what a similar dinner would cost you in America, and all you would have to say to the cook would be to mention the number of guests, as, for instance, "John, my wanchee number one dinner for thirty piecee men to-morrow night, you go makee all proper." You could then leave your house and come back at the hour set for the dinner in your dress suit, and you would find your table

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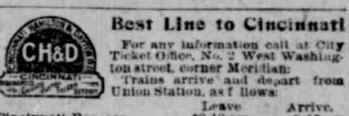
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St. Louis Fast Line 11:50 am Evansville Express...... "11:20 pm



Cincinnati Exp. ess. *3:40 am Cin., Toledo and Detroit 110:50 am Cin., Dayton and Lima 2:55 pm *11:45 am *4 (10) pm Cin. Vestibu e Limited *10:55 pm 16:15 pm Cip. Toledo an i De roit ... *12:30 am Daily. Daily, except Sunday.

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